1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7



at some distance; this is intended to draw the attention of those who pass by, that they may look at and admire them.

The women make use of vermilion in painting themselves for dances, but they are very careful and circumspect in applying the paint, so that it does not offend or create suspicion in their husbands; there is a mode of painting which is left entirely to loose women and prostitutes.

As I was once resting in my travels at the house of a trader who lived at some distance from an Indian town, I went in the morning to visit an Indian acquaintance and friend of mine. I found him engaged in plucking out his beard, preparatory to painting himself for a dance which was to take place the ensuing evening. Having finished his head dress, about an hour before sun-set, he came up, as he said, to see me, but I and my companions judged that he came *to be seen*. To my utter astonishment, I saw three different paintings or figures on one and the same face. He had, by his great ingenuity and judgment in laying on and shading the different colours, made his nose appear, when we stood directly in front of him, as if it were very long and narrow, with a round knob at the end, much like the upper part of a pair of tongs. On one cheek there was a red round spot, about the size of an apple, and the other was done in the same manner with black. The eye-lids, both the upper and lower ones, were reversed in the colouring. When we viewed him in profile on one side, his nose represented the beak of an eagle, with the bill rounded and brought to a point, precisely as those birds have it, though the mouth was somewhat open. The eye was astonishingly well done, and the head, upon the whole, appeared tolerably well, shewing a great deal of fierceness. When we turned round to the other side, the same nose now resembled the snout of a pike, with the mouth so open, that the teeth could be seen. He seemed much pleased

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7



881 and guards her so that none may see her . . . she is also kept within the hut the whole of the menstrual period, with the blanket over her head. . . .[46]

De Vries also noted that these girls hid behind a garment "which they throw over their body drawing it over the head so that one can barely [783] see their eyes."[47] The emphasis during menstruation was on uncleanliness and the necessity of isolation from society.[48] A girl could not touch her hair during her first isolation, food was eaten with a stick, and no meat was eaten.[49] In the last century, and perhaps earlier, a girl could not look in a mirror or talk to people (N.D.). At the end of the seclusion the girl's mother washed her hair, bathed her, and gave her new clothes. The idea was impressed upon the girl that she was now a woman and was henceforth to give up the toys and activities of childhood.[50] The same general restrictions applied to menstruating women.[51]

836 Little is known about premarital chastity in early historic times.
548 Denton said, however: "Any maid before she is married doth lie with whom she please for money without any scandal, or the least aspersion to be cast upon her it being so customary, & their laws tolerating it."[52]

## Marriage

582 After the boys had proved themselves to be adequate hunters and the girls had passed through their first seclusion, they were considered
884 ready for marriage. This took place at about the age of seventeen or eighteen for boys and thirteen or fourteen for girls.[53] A girl showed her marriageability by wearing some sort of headpiece and by modestly covering the face with a portion of clothing when in public.[54] De Vries [301] said further that girls "deck themselves with a quantity of zeewan [wampum] upon the body, head and neck; they then go and sit in some place, in company with some squaws, showing that they are up for a bargain."[55]

584 Several different ways of arranging marriages and several types of marriage ceremony have been recorded for the Delawares. Some of this variety was probably due to diffusion from other Indian cultures or from Euro-American civilization, but it was also possible that there were variations among the diverse Delawaran peoples. Four seventeenth-century sources stated that girls were courted with wampum.[56] In later times, at least, relatives or go-betweens arranged the marriage. According to Heckewelder the prospective bridegroom's mother usually initiated the negotiations; according to Trowbridge the father of the

[46] Zeisberger, 1910, p. 77.
[47] De Vries, 1909, p. 218; also Loskiel, 1794, p. 56.
[48] Zeisberger, 1910, p. 77; N.D., O.A.
[49] Penn, 1912, p. 232.
[50] N.D. See section on Mythology in Chap. IV for an account of a girl who refused to part with her dolls.
[51] Zeisberger, 1910, p. 77.
[52] Denton, 1845, p. 9.
[53] Penn, 1912, p. 231; Holm, 1834, pp. 127-28; Zeisberger, 1910, p. 75; Loskiel, 1794, p. 63.
[54] De Vries, 1909, p. 218; Pastorius, 1912, p. 434; Penn, 1912, p. 231.
[55] De Vries, 1909, p. 218.
[56] *Ibid.*; De Rasieres, 1909, p. 108; Denton, 1845, p. 9; Van der Donck, 1909, p. 302.